

Learning Perceptive Mental Processes in Angkola Language

**Husniah Ramadhani Pulungan¹, Chalimah Chalimah², Muhammad Roihan Daulay³,
Mowafg Abraham Masuwd⁴, Muhammad Kristiawan⁵**

¹*Universitas Muhammadiyah Tapanuli Selatan, Indonesia*

²*STKIP PGRI Jombang, Indonesia*

³*Institut Agama Islam Negeri Padangsidempuan, Indonesia*

⁴*Zawia University, Libya*

⁵*Universitas Bengkulu, Indonesia*

✉ husniah.ramadhani@um-tapsel.ac.id

Abstract

This article aims to reveal the learning of patterns and cultural influences of perceptive mental processes in Angkola language with a Systemic Functional Linguistics (SFL) approach. This is because learning research tends to offer research related to language learning models and language learning media from various perspectives. Meanwhile, the content of the learning is still limited to be analyzed in certain grammar. This research offers perceptive mental process learning based on one of the regional languages in Indonesia, namely Angkola language which needs to be raised considering that this language still includes native speakers. Thus, the Angkola language must be included in the list of documentation of languages and oral traditions that should be preserved in order to maintain the wealth of the archipelago. The method used is descriptive qualitative with transitivity analysis. The results of the analysis show that the Angkola community in expressing perceptive mental processes produces two patterns, one sequential pattern and one non-sequential pattern. However, for non-sequential patterns, after the process is not followed by sensing but is followed by a phenomenon then sensing afterwards. The uniqueness and symptoms of this strangeness are found in the study of perceptive mental processes in the Angkola language. Therefore, according to the presentation of the analysis, it can be proven the consistency, prevalence and acceptance of this pattern in transitivity in the Angkola language.

Keywords: Angkola Language, Mental Process Language, Systemic Functional Linguistics

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INTRODUCTION

The Angkola language is one of the Batak sub-languages in the Angkola area, covering the southern part of Tapanuli, in the Province of North Sumatra, Indonesia. The boundaries of the Angkola region are the east and south bordering the Mandailing region, the west bordering Central Tapanuli Regency, the north bordering the Toba region. Then, the term 'Batak' is used when referring to all the 'Batak' sub-ethnicities. Then, the terms Karo, Pakpak-Dairi, Simalungun, Toba and Angkola-Mandailing are used when referring to a group as in the North Sumatra linguistic map above.

Figure 1. Linguistic map of North Sumatra (Kozok, 2009)



The existence of the Angkola language on the map above, this article only focus on the Angkola language. The Angkola language still has active speakers but has experienced wear and tear in its use. This wear and tear occurs due to the current development of globalization which automatically influences the choice of language in communication in society, especially in the younger generation. If the younger generation tends to choose to use other than their local language (in this case the Angkola language) in daily life, of course the fate of the Angkola language will be questioned in the future. To anticipate this, an analysis will be conducted related to the Angkola language this time with Systemic Functional Linguistics (SFL) approach.

Halliday & Matthiessen (2014) argues that Systemic Functional Linguistics (SFL) was introduced by M.A.K. Halliday in the publication of his article titled *Categories of theory grammar* 'in 1961. M.A.K. Halliday also developed general grammar theory in the mid 1980s and has developed and tested it on a number of language descriptions. Based on its tenacity in developing this theory, then in 1985, the first edition of M.A.K. Halliday entitled *Halliday's introduction to functional grammar (IFG)*. The development of SFL continues to increase with the increase of experts in this field who are consistent in researching various languages with the SFL approach. As SFL becomes more attractive to linguists, research on SFL is increasingly developing.

Furthermore, Eggins (2004) argues that the objectives of the SFL according to the systemic, there are four main theoretical claims about language, namely: (1) the use of language is functional, (2) the function is to make meaning, (3) that these meanings are influenced by the social and cultural context in which they are exchanged, and (4) that the process of using language is a semiotic process of making meaning by choosing.

Then, Halliday & Matthiessen (2014:30-31) argues that one of the dimensions in SFL is metafunction. The metafunction is divided into three, namely: ideational, interpersonal, and textual. It is called the ideational metafunction because language provides a theory of human experience based on a particular source in the lexicogram of

each language dedicated to that function. The ideational metaphy includes two components, namely: experimental and logical. Then, it is called interpersonal metafunction, because at the same time as the ideational metafunction, whenever we use language something always happens. Language always builds personality and social relationships with people around. Interpersonal is considered more active because if the ideational grammar function is language as reflection, interpersonal is language as action, so it can be said to be interactive and personal. Furthermore, it is called a textual metafunction because ideational and interpersonal can be realized in the form of symbols whose existence appears as clear forms in grammar.

Santosa (2003:78) & Thompson (2014:132) argues that to express the ideational metafunction, a transitivity analysis is used. This is because transitivity is a grammar that discusses the structure of clauses that represent ideational meaning: experimental. This structure realizes the meaning of experience whose reality has three constituents, namely: process, participant, and circumstance. Then, Santosa (2003:79-93) argues that the experimental processes consist of: material processes, mental processes, verbal processes, behavioral processes, relational processes, and existential processes. However, of the six experimental processes that will be analyzed only one type of process, namely mental processes.

Some analyzes of mental processes that have been carried out throughout 2016 until 2020 which are covered in studies from various different data sources can be described as follows. Starting from "The mental processes analyzed by the transitivity of the Takepan Fiber Menak Yunan (TSMY)" (Muksin, 2016); "Ideally the mental processes found in the discourse *What is up with Monas?*" (Wulansari, 2016); "The mental processes analyzed in exploring language and diplomatic thinking reveal" (Chen, 2016); "Mental processes in maritime legal regulation English" (Wu & Cai, 2016); "The mental process analyzed in the postings of humansofny's Instagram" (Astari, 2016); "The lexical choice in the students' learning journals find mental processes that are used for example: understand and know" (Isti'anah, 2017).

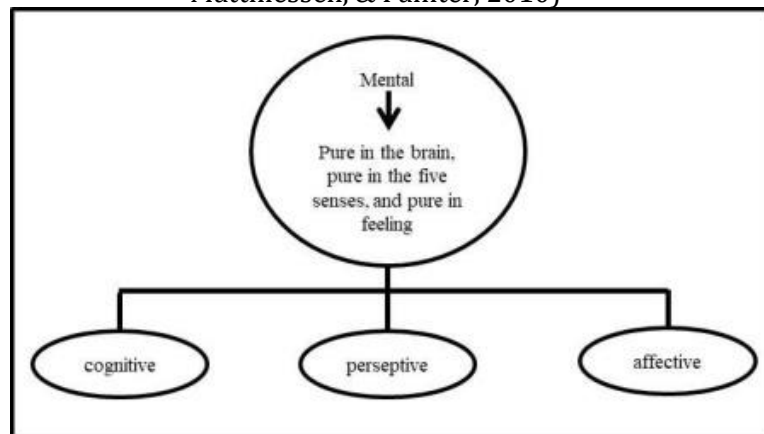
Besides, "There are the analysis of Hatta Rajasa's political speech found a mental process" (Nurfaedah, 2017); "The text of the 2016 AFF Cup final football commentator produces" (Marzuki, Djatmika, & Marmanto, 2017); "The mental processes in Jokowi Dodo's inauguration speech" (Samsudin, 2019); "The analysis of students' narrative text produces" (Oktoma, 2017); "Gender research in EFL classroom namely transitivity analysis in English textbook for Indonesian students" (Emilia, Moecharam, & Syifa, 2017); "Trump's campaign analysis and inauguration speeches" (Anggraini & Fidiyanti, 2018); "The analysis of English health insurance forms produces articles related to English health insurance forms" (Nuristiana, Wachidah, & Herlina, 2018); "The study of femininity and female sexual desires in *The Lang Women*" (Hanh, 2018); "The article selected privilege speeches of Senator Miriam Defensor-Santiago produces" (Balog, 2019); "The analysis of Indonesian court" (Satyawati, Fitri, Artawa, Sawirman, & Udayana, 2020).

Based on some of the literature review that has been stated above, it can be explained that the analysis related to mental processes has been carried out from various studies and various different data sources. In the previous literature there are data sources from written data such as: translation, text commentator football, narrative text, Instagram accounts, learning journals, insurance forms in English, media texts, and so on. Then, there are also unwritten data sources, namely: discourse about monas, debates, political speeches, speeches of President Joko Widodo, Donald Trump's speeches, doctor-patient interactions, exploring language and diplomatic thinking, courts, and so on. Furthermore, according to the data source explanation above, the research gap of this research will be raised from two things, namely: from the data source and from the types of mental processes.

On the other hand, related to the term learning in language can be seen based on the following research. When viewed from the things that are favored by today's young generation such as games, then from this it can be turned into a learning process to increase vocabulary skills in the form of the final results of game products in learning English (Rahayu & Riska, 2018). Meanwhile, when viewed in the learning model of Indonesian as a foreign language according to the intercultural politeness of an area studied by Gusnawaty & Nurwati (2019), it has been shown that to deal with the problem of foreign speakers when practicing local politeness markers in communicating orally for the sake of increasing communicative Indonesian language skills, the use of this learning model is very effective. Thus, the difference between this study and previous research is that if previous studies examined language learning in terms of language learning media with games and learning models that make Indonesian a foreign language with the intercultural politeness of an area, this research will propose language learning that focuses on SFL grammar (in this case the perceptive mental process as part of transitivity).

Then, the data source that will be used in this article is different from the previous literature that is taken from *hasomalon* language 'every day language' in the Angkola language. Tinggibarani (2008) argues that *Hasomalon* language 'every day language' is one of the nine types of Angkola language. The nine types of Angkola language consist of: *hasomalon* language, *adat* language, *andung* language, *bura/jampolak* language, *perkapur* language, *turi-turian* language, *aling-alingan* language, *kulum-kuluman* language, *marhata balik* language. Then, for the type of mental process that is chosen is only a perceptive mental process. Meanwhile, cognitive and affective mental processes can provide new research opportunities for future researchers interested in similar studies. Given that the scope of the Angkola language is very broad and varied, the role of this article will discuss a small part of one type of transitivity process in the Angkola language, namely on mental processes. A chart of the types of mental processes can be seen in Figure 2.

Figure 2. A chart of the types of mental processes adapted from theory (Martin, Matthiessen, & Painter, 2010)



Based on Figure 2 above, it can be explained that mental processes are divided into three parts: pure processes in the brain (cognitive), pure in the five senses (perceptive), and pure in feelings (affective). All three parts will not be analyzed altogether, because in this article we will only analyze perceptive mental processes. The reason is because in the younger generation, especially children when learning language tend to start from the five senses as an introduction to the body in basic lessons in language. Thus, this analysis will only focus on perceptive mental processes whereas cognitive processes and affective mental processes marked in gray are suggested for further research.

Research on perceptive mental processes in Angkola is closely related to the use of the senses to process, for example: seeing, hearing, feeling with (tongue, skin)" (Santosa, 2003); (Martin et al., 2010); (Halliday & Matthiessen, 2014); (Thompson, 2014); (Wiratno, 2018). Then, "Participants in the process of sensing are called sensors while those sensed are called phenomena (Santosa, 2003)". Furthermore, in an effort to reveal how perceptive mental processes are in the Angkola language, two problem statements are raised: (1) What is the description of the patterns in perceptive mental processes in the Angkola language? (2) What is the cultural influence of the perceptive mental processes in the Angkola language? Then, in order to answer both of these problem formulations, the transitivity analysis will be used that uses the Systemic Functional Linguistics approach to express language as a whole based on how people see the world from their language.

METHOD

This paper is a case study which uses qualitative descriptive analysis with a Systemic Functional Linguistics (SFL) approach. This is because Wiratno (2018:11) argues that SFL has been proven to be used to describe a number of languages in the world, including English, Chinese, Spanish, German, French, Japanese, Tagalog, Indonesian, and many more. This reason makes researchers choose SFL to analyze the language of the Angkola in order to produce a description of authentic use in the community. The analyzed data were in the form of a clause statement which revealed a perceptive mental process from one informant from Angkola, male, 36 years old, speaking Angkola, and live in Angkola. Previously, the reason why only men were chosen is because the Angkola tribe was patrilineal, so bringing up the data from the male could be considered to represent the source of the data needed.

Retrieval of data sources is done by interviews so that the informants are expected to bring up the mental process perceptively used in everyday communication. The results of the interviews were then transcribed and then analyzed by speech clauses which only contained a perceptive mental process, then classified the appearance of the pattern, found the pattern variants. The location of the data collection was carried out and in the Angkola area, South Tapanuli Regency, North Sumatra Province, Indonesia. Furthermore, the results of the analysis of the analysis will be presented descriptively and argumentatively in the results and discussion chapter.

RESULT AND DISCUSSIONS

The theory of variation looks at the cultural stages that a particular language undergoes, and these include the following.

Pattern Description In The Perceptive Mental Process in Angkola Language

In the perceptive mental process in the language of Angkola the constituents consist of: sensor, process, and phenomenon. The pattern contained in this process is twofold, namely: (1) sensor-process-phenomenon and (2) process-sensor-phenomenon. Based on data analysis that has been done, the perceptive mental processes in Angkola language also contain process constituents, phenomena, and sensors.

The verb markers for perceptive mental processes in Angkola language found include: *maligi* 'see' (for eyes), *mambege* 'hear' (for the ears), *mandai* 'tasting' (for the tongue), *mangango* 'smell' (for the nose), *mangaraso* 'feel' (for skin). Furthermore, the verb markers of perceptive mental processes in Angkola can be applied in the analysis of sample data as follows.

Pattern 1 Sensor-Process-Phenomenon

The sensor-process-phenomenon pattern in the perceptive mental process of the Angkola language can be seen in the example of data that is named PMenPer data, namely the perceptive mental process as follows.

(1) Example 1

Au **maligi** haruting [na isombom dohot bulung ni pisang]. 'I see cork fish [which was pressed with banana leaves].'

Au	maligi	haruting [na isombom dohot bulung ni pisang]
'I'	'see'	'cork fish [which was pressed with banana leaves]'
<i>Senser</i>	Process	<i>Phenomenon: macro</i>

Based on the PMenPer 1a data example above, the pattern that emerges is **senser-process-phenomenon**. The constituents consist of: *au* 'I' as *senser*, **maligi** **'see'** as **process**, *haruting [na isombom dohot bulung ni pisang]* 'cork fish [which was pressed with banana leaves]' as *phenomenon: macro*.

(2) Example 2

Oppung ni si Tamin **mambege** sora ni onggang di dolokan. 'Tamin's grandmother **hear** the hornbill on the hill.'

Oppung ni si Tamin	Mambege	sora ni onggang	di dolokan
'Tamin's grandmother'	'hear'	'the hornbill'	'on the hill'
<i>Senser</i>	Process	<i>Phenomenon: micro</i>	<i>Circumstance: location: place: destination</i>

Based on the PMenPer 2a data example above, the pattern that emerges is **senser-process-phenomenon-circumstance**. The constituents consist of: *oppung ni si Tamin* 'Tamin's grandmother' as *senser*, **mambege** **'hear'** as **process**, *sora ni onggang* 'the hornbill' as *phenomenon: macro*, and *di dolokan* 'on the hill' as *circumstance: location: place: destination*.

(3) Example 3

Bujing-bujing **mandai** gule di pardahanan i. 'The girl **taste** curry in the cooking place.'

Bujing-bujing	mandai	gule	di pardahanan i
'The girl'	'taste'	'curry'	'in the cooking place'
<i>Senser</i>	Process	<i>Phenomenon: micro</i>	<i>Circumstance: location: place: destination</i>

Based on the PMenPer 3a data example above, the pattern that emerges is **senser-process-phenomenon circumstance**. The constituents consist of: *bujing-bujing* 'the girl' as *senser*, **mandai** 'taste' as **process**, *gule* 'curry' as *phenomenon: micro*, and *di pardahanan i* 'in the cooking place' as *circumstance: location: place: destination*.

(4) Example 4

Danak-danak i **mangango** kueni di toru ni batangna i. 'The children **smell** kweni under the tree.'

Danak-danak i	Mangango	kueni	di toru ni batangna i
'The children'	'smell'	'kweni'	'under the tree'
<i>Senser</i>	Process	<i>Phenomenon: micro</i>	<i>Circumstance: location: place: destination</i>

Based on the example of PMenPer 4a data above, the pattern that emerges is **senser-process-phenomenon-circumstance**. The constituents consist of: *danak-danak i* 'the children' as *senser*, **mangango** 'smell' as **process**, *kueni* 'kweni' as *phenomenon: micro*, and *di toru ni batangna i* 'under the tree' as *circumstance: location: place: destination*.

(5) Example 5

Si Duma mangarasoon aek milas na sappak. 'The Duma **felt** hot spilled water.'

Si Duma	mangarasoon	aek milas [na sappak]
'The Duma'	'felt'	'hot spilled water'
<i>Senser</i>	<i>Process</i>	<i>Phenomenon: macro</i>

Based on the PMenPer 5a sample data above, the pattern that emerges is **senser-process-phenomenon**. The constituents consist of: *si Duma* 'the Duma' as *senser*, *mangarasoon* 'felt' as *process*, and *aek milas [na sappak]* 'hot spilled water' as *phenomenon: macro*.

Pattern 1 Senser-Process-Phenomenon

The following are examples of data from the process-senser-phenomenal pattern.

(1) Example 1

Maligi haruting [na isombom dohot bulung ni banana] au. 'See the cork fish [which pressed with banana leaves] I.'

Maligi	haruting [na isombom dohot bulung ni pisang]	au
'See'	'the cork fish [which pressed with banana leaves]'	'I'
<i>Process</i>	<i>Phenomenon: macro</i>	<i>Senser</i>

Based on the PMenPer 1b data example above, the pattern that emerges is **process-phenomenon-senser**. The constituents consist of: *maligi* 'see' as *process*, *haruting [na isombom dohot bulung ni pisang]* 'the cork fish [which pressed with banana leaves]' as *phenomenon: macro*, and *au* 'I' as *senser*.

(2) Example 2

Mambege sora ni onggang oppung ni si Tamin di dolokan. 'Hear the hornbills of Tamin's grandmother on the hill.'

Mambege	sora ni onggang	oppung ni si Tamin	di dolokan
'Hear'	'the hornbills'	'Tamin's grandmother'	'on the hill'
<i>Process</i>	<i>Phenomenon: micro</i>	<i>Senser</i>	<i>Circumstance: location: place: destination</i>

Based on the example of PMenPer 2b data above, the pattern that emerges is **process-phenomenon-senser-circumstance**. The constituents consist of: *mambege* 'hear' as *process*, *sora ni onggang* 'the hornbills' as *phenomenon: micro*, *oppung ni si Tamin* 'Tamin's grandmother' as *senser*, and *di dolokan* 'on the hill' as *circumstance: location: place: destination*.

(3) Example 3

Mandai gule bujing-bujing di pardahanan i. 'Tasting curry the girl's in the cooking place.'

Mandai	gule	bujing-bujing	di pardahanan i
'Tasting'	'curry'	'the girls'	'in the cooking place'
<i>Process</i>	<i>Phenomenon: micro</i>	<i>Senser</i>	<i>Circumstance: location: place: destination</i>

Based on the example of PMenPer 3b data above, the pattern that emerges is **process-phenomenon-senser-circumstance**. The constituents consist of: *mandai* 'tasting'

as *process*, *gule* 'curry' as *phenomenon: micro*, *bujing-bujing* 'the girls' as *senser*, and *di pardahanan i* 'in the cooking place' as *circumstance: location: place: destination*.

(4) Example 4

Manganggo *kueni danak-danak i di toru ni batangna i*. 'Smell kweni the kids under the tree.'

Manganggo	<i>kueni</i>	<i>danak-danak i</i>	<i>di toru ni batangna i</i>
'Smell'	<i>'kweni'</i>	<i>'those kids'</i>	<i>'under the tree'</i>
Process	<i>Phenomenon: micro</i>	<i>Senser</i>	<i>Circumstance: location: place: destination</i>

Based on the example of PMenPer 4b data above, the pattern that emerges is **process-phenomenon-senser-circumstance**. The constituents consist of: *manganggo* 'smell' as *process*, *kueni* 'kweni' as *phenomenon: micro*, *danak-danak i* 'those children' as *senser*, and *di toru ni batangna i* 'under the tree' as *circumstance: location: place: destination*.

(5) Example 5

Mangarasoon *aek milas na sappak si Duma*. 'Feel the hot water [that spilled] the Duma.'

Mangarasoon	<i>aek milas [na sappak]</i>	<i>si Duma</i>
'Feel'	<i>'hot water [that spilled]'</i>	<i>'the Duma'</i>
Process	<i>Phenomenon: macro</i>	<i>Senser</i>

Based on the example of PMenPer 5b data above, the pattern that emerges is **process-phenomenon-senser**. The constituents consist of: *mangarasoon* 'feel' as a *process*, *aek milas na sappak* 'hot spilled water' as *phenomenon: macro*, and *si Duma* 'the Duma' as a *senser*.

Based on the analysis of the data above, it can be revealed that perceptive mental processes have two patterns, namely: *senser + process + phenomenon* and *process + phenomenon + senser*. *Sensers* as participant constituents can be formed from noun groups consisting of objects that are realized into nouns. Furthermore, *process* constituents can be formed from events that are realized by verbs. Then, the *phenomenon* constituents contained in the perceptive mental process are the *micro* and *macro* phenomena. This *micro* phenomenon consists of something while the *macro* phenomenon consists of something with a *process* attached to an object.

Cultural Influences of Perceptive Mental Processes in Angkola Language

Disclosure of the cultural influence of this pattern of perceptive mental process transitivity in Angkola can be seen in Table 1.

Table 1. Cultural Influences of Perceptive Mental Processes in Angkola Language

Pattern	Culture Revealed
(1a) <i>Senser + Process + Phenomenon</i>	(1a) The process is between <i>senser</i> and <i>phenomenon</i> .
(1b) <i>Process + Phenomenon + Senser</i>	(1b) The process is at the beginning of a sentence which is followed by a <i>phenomenon</i> and ends with a <i>senser</i> .

Based on Table 1. above, it can be explained that in expressing the culture of transitivity from perceptive mental processes in Angkola language can be seen from the sequence of patterns that emerge. The culture that emerges consists of: sequential patterns and patterns initiated by the *process*. Considering that this research uses the SFL

approach, the expression of cultural influence is not seen ethnolinguistically but is seen from the appearance of process constituents in patterns and pattern variants. Thus, it can prove the prevalence, prevalence, and acceptance of this pattern in transitivity in the Angkola language.

DISCUSSIONS

According to Santosa (2003), "Participants in the process of sensing are called sensors while those sensed are called phenomenon. This means that the sequence of patterns common to mental processes is sensor + process + phenomenon. However, in this research, which specifically discusses mental processes in the perceptive part, it turns out that it does not only bring up the sensor + process + phenomenon pattern. However, another pattern has emerged and is commonly used in society from this perceptive mental

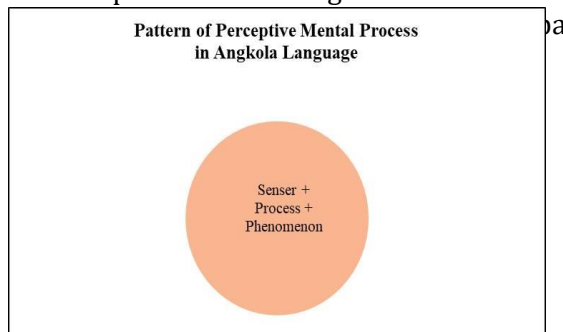


Figure 3. Pattern of Perceptive Mental Process in English

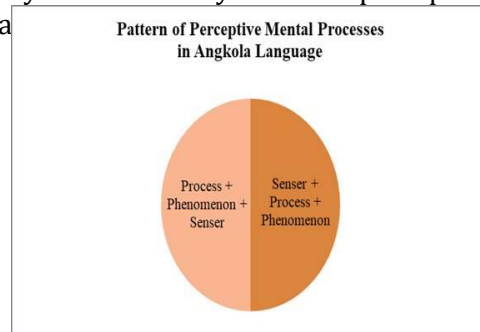


Figure 4. Pattern of Perceptive Mental Process in Angkola Language

Based on the comparison of the two images above, it can be stated that the general pattern of perceptive mental processes in English only has one pattern as shown in Figure 3 above. Meanwhile, in Figure 4. perceptive mental processes have variants of different patterns from cognitive mental processes that have been described previously. The perceptive mental process also has a common pattern variant such as the cognitive mental process pattern variant namely sensor + process + phenomenon. The difference is in the second pattern variant, which is preceded by a process followed by a phenomenon and ended with a sensor. It's just that the meta phenomenon is only found in cognitive mental processes and not in perceptive mental processes. Phenomenons contained in perceptive mental processes are micro and macro phenomena.

Furthermore, in the form and meaning of constituents of perceptive mental processes in Angkola language, they have the names of the participant constituents, namely: sensor and phenomenon. This can be explained as follows. Sensors in perceptive mental processes that are found from data analysis can be formed from: (1) Objects realized by pronouns, such as: *au* 'I'. (2) Objects realized by nouns, like: *bujing-bujing* 'the girls'. (3) A noun group which is a combination of objects realized by a noun, such as: *oppung* 'grandmother'. Then, this noun is followed by deictics realized by genitive, such as: *ni* '(belongs to)' which is inside brackets (...) with translations that tend not to be used in Angkola because they are considered to be facultative. Furthermore, this genitive is followed by the article clothing, such as: *si* 'the'. Then, this noun group ends with objects that are realized by nouns, such as: *Tamin* 'Tamin'. So this group of words is *oppung ni si Tamin* 'Tamin's grandmother'. (4) A noun group which is a combination of deictics realized by the article clothing, such as: *si* 'the'. Then, this article is followed by objects that are realized by nouns in the form of people's names, such as: *Duma* 'Duma'. This group of words viz *si Duma* 'si Duma'. (5) A noun group which is a combination of objects realized by a noun, such as: *danak-danak* 'kids'. Then, this noun is followed by deictics which are realized by demonstratives, such as: *i* 'those'.

Furthermore, phenomenon in perceptive mental processes consists of micro and phenomenon macro. Micro phenomenon in Angkola language can be formed from: (1) Objects realized by nouns, such as: *kueni* 'kweni' and *gule* 'curry'. (2) A noun group which is a combination of objects realized by a noun, such as: *sora* 'suara'. Then, this noun is followed by dectics realized by genitive, such as: *ni onggang* '(belongs to) the hornbills'. The word *ni* '(belongs to)' are in facultative brackets (...) which are usually used in the Angkola language which tend not to be translated.

Macro phenomenon in perceptive mental processes in Angkola can be formed from: (1) A noun group which is a combination of objects realized by a noun, such as: *aek* 'water'. Then, this noun is followed by a descriptor realized by adjectives, such as: *milas* 'hot'. Furthermore, this noun group ends with an emphasis realized by construction *na* 'that', as: *na sampak* 'that spilled'. (2) A noun group which is a combination of objects realized by a noun, such as: *haruting* 'the cork fish', etc. Then, this noun is followed by a confirmation which is realized by the construction *na* 'which', as: *na isombom dohot bulung ni pisang* 'which pressed with banana leaves'.

Thus, in accordance with the long explanation in this discussion, it can be stated that the theory of Santosa (2003:80) which stated that participants in the process of sensing are called sensors while those sensed are called phenomena, it turns out that in the Angkola language an additional pattern was found, namely process + phenomenon + sensor. This is because the cultural mindset of the people tends to openness in communication, so it is very common in spoken language that the process appears at the beginning of the sentence. Uniquely, after the process is not followed by the sensor but is followed by the phenomenon, it makes the perceptive mental process pattern in the Angkola language different and has a distinctive marker as part of the local culture that is common and acceptable in everyday life.

CONCLUSION

The conclusion from this analysis can be explained as follows. First, verb markers for perceptive mental processes in Angkola language found include: *maligi* 'seeing' (for eyes), *mambege* 'hearing' (for ears), *mandai* 'tasting' (for tongue), *mandilati* 'licking' (for tongue), *manganggo* 'kiss' (for the nose), *mangarasoi* 'feel' (for the skin). Furthermore, perceptive mental processes have two patterns, namely: sensor + process + phenomenon and process + phenomenon + sensor. Sensors as participant constituents can be formed from noun groups consisting of objects that are realized into nouns. Furthermore, process constituents can be formed from events that are realized by verbs. Then, the phenomenon constituents contained in the perceptive mental process are the micro and macro phenomena. This micro phenomenon consists of something while the macro phenomenon consists of something with a process attached to an object. In addition, the expression of cultural transitivity from perceptive mental processes in Angkola can be seen in the order in which patterns emerge. The culture that emerges consists of: sequential patterns and patterns initiated by the process. Considering that this research uses the SFL approach, the expression of cultural influence is not seen ethnolinguistically but is seen from the appearance of process constituents in patterns and pattern variants. Thus, the findings of this analysis show that from the language of hasomalon "colloquial language" used by the Angkola community in expressing perceptive mental processes produce two patterns, namely one sequential pattern and one non-sequential pattern. However, for non-sequential patterns, after the process is not followed by sensors but followed by phenomena then sensors afterwards. This is the uniqueness and symptom of strangeness that is found in the study of perceptive mental processes in the Angkola language. Therefore, in accordance with the presentation of the analysis, it can prove the prevalence, prevalence, and acceptance of this pattern in transitivity in the Angkola language.

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AUTHOR CONTRIBUTION STATEMENT

This research was conducted by the researchers started from the construction of the research, the data collection, the data analysis processes, and the research conclusion.

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